model in clay and paint it, and weave carpets.
574 The long winter days pass pleasantly when people visit each other and work in a neighbor's house for a change. They tell each other legends of epic proportions from the nation's past, ghost stories and village gossip.

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776 The life of the Ukrainian people is full of profound symbolism. As is the case with many other things in this country, religion still has many primitive elements. There is no other Christian people that has preserved as much pre-Christian, heathen ideology down to our own day as the Ukrainians have. /136/ For, besides God and the devil, the world beyond is inhabited by many good and evil spirits that also move about in our world, crossing the path of man in hundreds of ways, and bringing him good things or bad. One must be on one's guard against these mighty foes; one must keep away from them and not anger them. The good spirits should be offered thanks and sacrifices. Primitive magic! For the spirit of the field which can be a bird or some other animal, a swath of ripe grain must be left untouched, otherwise it might take its departure. The spirit of the field can also be a female creature, a rusalka or nymph. In spring, when the rusalki dance in the grain field, one may not cross the fields.

The domestic spirit is a faithful friend of the house who has picked out a place for himself beside the warm stove. He protects the house; danger is near when he whimpers or groans. If people move they manifestly invite him to go along by offering him bread and salt.

You protect yourself from the forest spirit who rules over the beasts of the forest and can turn into a fox or wolf by swearing loudly. You protect yourself from the whirlwind by exorcism

851 553 guishes the candles, appropriates half of them himself, and returns the rest to the participants, who must light them again in the room where the mother is confined.[45] If the candles are not easily extinguished, it is a sign that the baptized child will have a long life.[46]

851 574 In some localities the godparents leave immediately after the close of the ceremony for the house of the parents, where a festive dinner is served; in most places, however, they return to their homes and go to the party in the evening.[47] The midwife, upon her return, greets the mother with these words: "You have given us the child born; we, however, return it to you [777] sacrificed and baptized." She then places the infant on a black fur coat (*kożuch*), which is thought to bring luck, and hands it over on the coat to the mother.[48]

At the christening dinner the father again plays a most inconspicuous rôle, the midwife and the godparents being the principal [431] actors. Each guest brings presents of foodstuffs, chiefly beans, peas, eggs, cheese, salt, and bread. After a flood of greetings and congratulations, the women give their presents to the mother, placing them on her bed, while the men hand their gifts, usually loaves of bread, to the father.[49]

After these preliminaries, the guests seat themselves at the table. The master of the house serves each of them with a drink of whisky, and the midwife or the cook places before each an appetizer consisting of a piece of meat or another delicacy. The courses served at this meal are as numerous and elaborate as those of a wedding dinner. They usually include meat with gravy, *holubci* (grouts enveloped in cabbage leaves), *pirohy* (potatoes or grouts enveloped in dough), sour cream, *borszcz* (beet soup), and many other dishes, depending, of course, upon the economic status of the parents. Whisky is lavishly provided, and each guest offers a toast before every drink. It is interesting to note that, if the baby be a boy, the godparents,

[45] Kolberg, *Pokucie*, i, 209.

[46] Kaindl, *Die Huzulen*, p. 6.

[47] Kolberg, *Pokucie*, i, 209.

[113] [48] Jandaurek, J., *Das Königreich Galizien und Lodomerien und das Herzogtum Bukowina* (Wien, 1884), p. 62.

[49] Kolberg, *Pokucie*, i, 210.

* [christening -- Analyst]

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851 in drinking, imitate the motions of a person cutting straw,
● 574 while in the case of a girl the motions are those of a woman washing clothes.[50]

Towards the end of the dinner the *baba* drinks an individual toast to each of the godparents and throws what remains in the glass at the ceiling. She then hands them each a goblet of whisky on a plate. After offering a toast and emptying his goblet, each puts a few coins on the plate, which the midwife takes individually to the mother. In some localities it is customary for the oldest godmother to put the infant upon a pillow and carry it around from guest to guest while holding a candle in her other hand; a younger godmother follows her with a plate, upon which everyone, beginning with the father, places some money as a gift for the child; the midwife, meanwhile, makes little bouquets of herbs and distributes them among the guests, receiving from each a few coins for herself.[51]

The christening festivities are marked by great hilarity, drinking, and the singing of songs designed for the occasion. When begun in the evening, they are prolonged far into the night, the men sometimes spending the whole night at the party; when begun in the morning, they last throughout the day. The parents keep open house. People come and go all day, bringing gifts and drinking to the health of the mother and child. The festivities may be extended to the second and even the third day—celebrations lasting a whole week are by no means rare—the parents being expected to supply the thronging visitors with food and drink.[52] Indeed, christening parties, along with wedding and funeral celebrations, have been the major cause in the impoverishment of many a peasant household.[53]

844 The midwife is formally dismissed on the third day, when she comes to carry out the hay and to change the bedding. She receives in payment a few coins, a loaf of bread, and, in the case of a firstborn child, also a piece of linen.[54] In a little ceremony, which marks the dismissal, the mother thrice pours water over

[50] Kolberg, *Pokucie*, i, 209–210; *Przemyskie*, p. 50.

[51] Kolberg, *Pokucie*, i, 212; *Przemyskie*, p. 50.

[52] Kolberg, *Pokucie*, i, 210. [53] *Idem*.

[54] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119–120.

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844 the hands of the midwife and dries them with the linen presented to the latter. Then both women shake hands over the child, and beg one another three times for forgiveness for the troubles each has had to undergo.[55]

846 783 The mother is considered strictly unclean for three days, the period of the midwife's attendance. Nevertheless, she usually leaves her bed on the second or third day and performs her routine tasks about the house. She must not, however, go farther than thirty-five steps from the dwelling, lest she defile the fields which she might pass.[56] Indeed, she may not even take these few steps without carrying a knife with her.[57] The period during which the mother is not considered entirely clean lasts from three to six weeks, depending upon the locality. At the termination of this period a formal purification ceremony (*wywid* = leading out) is performed in the church by the priest. On the day of the ceremony, the midwife comes to take the mother to church. The latter dresses up in her best clothes, and is sprinkled by the midwife with holy water. Taking the baby in her arms, and carrying a knife, a few keys, some garlic, and a piece of bread, she follows the midwife to the church. Arriving at the entrance, she kneels with the child in her arms and awaits the priest. When he enters, she follows him to the small altar where the christening took place some weeks before. Here the priest, after performing a special ceremony, pronounces her entirely clean.[58]

852 608 574 After the purification rite, often as much as two years later, comes a ceremony which, more than any other, reveals the closeness of the bond that must have once existed between godparents and child. The parents of the child inquire of the godparents whether they will accept a present of *kolaczy*, twisted loaves of wheat bread, from which the ceremony is named *kolaczyny*. If the godparents agree, as they invariably do, the parents set a day for the celebration. Should the godparents have acted in the same capacity at the baptism of other children,

[55] Kaindl, *Die Huzulen*, p. 6.

[56] Szuchiewicz, *op. cit.*, ii, 7.

[57] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119.

[58] *Idem.*

852 608 574 they invite all the parents of such children to participate in the celebration. On the appointed day the godparents prepare a festive dinner for the parents, who bring a goodly supply of whisky and six *kolaczy* each. If the child is still alive, the parents give the *kolaczy* to the godparents immediately, saying: "Please, *kumy*, accept the *kolaczy*; from God they come large, from us small." But if the child has died in the meantime, they first light candles and then place them and the loaves of bread on the floor, saying: "Please accept the *kolaczy* for the welfare of the soul of N. N." [59]

Friends and neighbours, as well as relatives, are invited to the *kolaczyny*, and all participate in the singing, dancing, and games that follow the dinner and often last till the next morning. The parents, when they depart, are given back one of the *kolaczy*, and in addition receive a calf, a sheep, a lamb, or a pig, depending upon the means of the godparents, as a gift for the child. Around the neck of such animal they always tie a red ribbon. If the godparent has no animal to give, he presents his godchild with a piece of clothing.[60]

III. Childhood

842 Only when a boy is born, as a rule, do the parents feel proud. A peasant, asked what "God gave him," will answer: "*Chlopcie!*" (a boy); but if the baby be a girl, he will reply: "*Detynu!*" (a child), as though trying to avoid mentioning its sex.[61]

854 For some time the mother keeps her infant in bed beside her, mainly in order to keep close watch over it. After a while, however, it is put into a cradle, a box made of boards, suspended by means of ropes from the bar above the mother's bed. It is hung at the foot of the bed so that it can easily be rocked at night. A red apple is usually suspended on a string above the head of the baby—to provide it with something to look at and play with.[62] Boxes on rockers, too, are quite common.[63] Special care is taken to assure the child undisturbed sleep. A visitor

[59] Kaindl, *Die Huzulen*, p. 7.
[60] *Idem.*
[61] Kolberg, *Pokucie*, i, 19.
[62] Szuchiewicz, *op. cit.*, iii, 7.
[63] Kolberg, *Pokucie*, iii, 101.

CZECHOSLOVAKIA

292 Mountainous Ruthenia is a country of tradional costumes. The
531 beautiful embroideries which decorate them and their colour-effects testify to the innate artistic sense of the people. Their patterns and hues vary not only from tribe to tribe but also from village to village. Blue, brown and red are their favourite colours, but one may say that practically all the colours are represented. On weekdays their attire is rather simple. But on Sundays and festivals the space in front of the wooden church is a veritable kaleidoscope of well-blended hues. Particularly striking is the garb of the Huculs whose artistic talent also shows in their elaborate wood-carvings and in their love of music.

609 Life is hard in the mountains and forests of Carpathian Ruthenia.
574 Yet the small farmers, wood-cutters, labourers and shepherds who live there are a friendly and hospitable race. The traditional rule that a stranger who comes into a Ruthenian cottage is to be hospitably received has found a remarkable illustration in recent times. The inhabitants of one village in the South have decided that the passengers on the bus which passes through the village once a day have to be treated as guests. And so whenever the bus arrives a peasant woman with a basket full of fruit or cheese or buns is waiting at the stop to share out her eatables among the travellers.

177 In the southern part of the country life and people are different.
471 Here one comes across fields of maize, wheat and tobacco, while on the
563 sunny hills bordering on the fertile plain further south there are rich
464 vineyards. But most of this good soil is not the property of the
241 Ruthenians; they have been pushed into the mountains by the Hungarians who owe much of the land and employ the native Ruthenians as seasonal labourers. In this part of the country the population is mixed, and the Ruthenians who live here have surrendered much of their racial individuality as well as the traditional costumes. No wonder that those uplanders who moved south for economic reasons long to return to their poor but proud mountains.

369 Carpathian Ruthenia is a rural country. Even its largest towns,
655 such as Mukačevo with a State tobacco factory and other works,
438 Berehovo, the centre of the Ruthenian wine trade, Sevljuš with excellent vineyards, are essentially provincial in character.

361 The largest town, Užhorod, has assumed the character of a modern
341 city since it became the capital of Carpathian Ruthenia during the twenty years of the Czechoslovak Republic. The government built here imposing public buildings as well as large blocks of up-to-date residential flats for its civil servants. Prominent among these representative buildings is Zemský Úrad housing the headquarters of the administration of Carpathian Ruthenia; its façade is strictly modern and its interior, particularly the Parliament Chamber and the large Reception Hall, is beautifully equipped.

This part of Užhorod is well laid out; right along the river bank